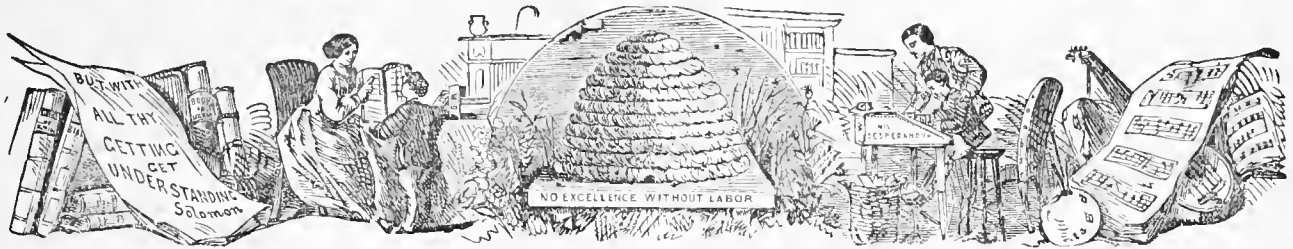


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL XII.

SALT LAKE CITY, MARCH 1, 1877.

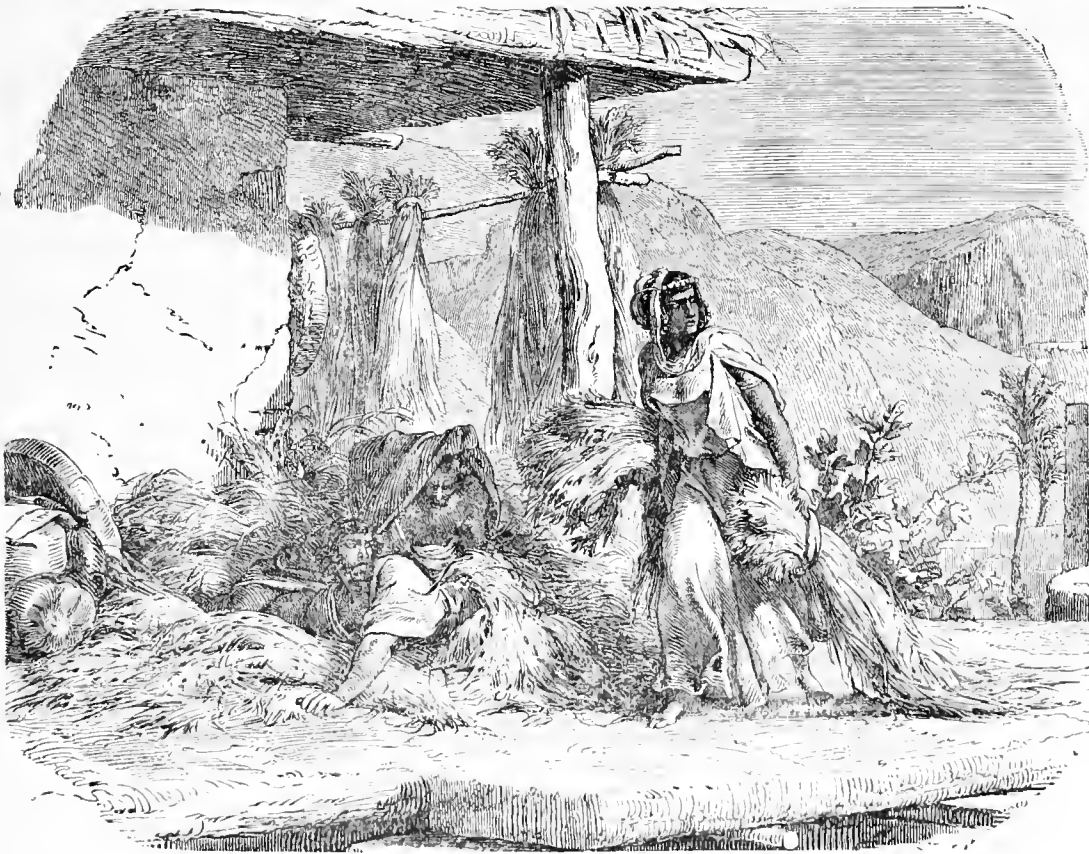
NO. 5.

RAHAB HIDING THE SPIES.

PROBABLY most of our readers are somewhat acquainted with the history, as given us in the Bible, of the conquering journey of the Israelites into the promised land, under the leadership of Joshua.

Previous to the death of Moses he was commanded by the Lord to take Joshua, a man in whom was the Spirit, and lay his hand upon him and give him a charge, or, in other words,

the city of Jericho, and report to him its condition. On reaching Jericho, which was a walled city, and, doubtless, very strongly built, these spies found lodgings in the house of a woman named Rahab, and the news of their presence soon got noised about, and caused some excitement and fear, for the people of Jericho had heard of the approach of the Israelites, and their courage had already deserted them. When the



to set him apart, or ordain him to the office of leader of the people. Accordingly after the death of Moses the Lord called upon Joshua to proceed across the river Jordan and take possession of the land, at the same time promising to assist him by His power, that no man should be able to stand before him. Joshua immediately dispatched two of his men across the river Jordan to act as spies, to view out the land and visit

king of Jericho heard that two Israelites had arrived in the city and found lodgings with the harlot, Rahab, he sent a command to her to deliver them up. But before the king's messengers arrived at her house, Rahab had become convinced of the object of her visitors, and that search would be made for them, and had carefully concealed them under a quantity of flax that she had upon the roof of her house, which was

upon the town wall, and when she was questioned in regard to them, she misled the king's men by stating that the spies had gone out before the gates of the city were closed, and advised them to start out in pursuit. As soon as the king's men had departed, Rahab went up to where the spies were concealed, informed them of what had occurred and advised them to make their escape to the mountains and remain there three days, till their pursuers had ceased to search for them, when they could return to the camp of Israel. She informed them of the frightened condition of the people of Jericho, and of her conviction that the Lord would deliver the land up to them, and exacted from them a promise that when they came to destroy Jericho, she and her relatives should be spared. The spies, thankful for the protection she had afforded them, made the desired promise, on condition that she would have her parents and brothers and sisters assembled in her house when they should besiege the city, and that she should bind the scarlet cord by which she proposed to let them descend to the ground outside of the wall, in her window, that the hosts of Israel might know by it which was her house.

The spies escaped and returned to Joshua, and reported what had occurred. Afterward, when Jericho was besieged by the children of Israel, Joshua regarded the promise made to Rahab by the spies, and gave orders that she and her kindred who were in her house should be brought out; and they joined the host of Israel, and they alone, of all the inhabitants of Jericho were spared.

The dissembling of Rahab, when questioned by the messengers of the king was pardonable, we suppose, on the ground that "the end justified the means;" at any rate, it seems to have been so considered by the men of God who afterwards wrote concerning it (Heb. xi, 31; James ii, 25). We find a parallel case in that of the woman who hid Abimeaz and Jonathan in a well, when they were pursued by the servants of Absalom.

Our engraving represents Rahab in the act of covering the spies, though it probably does not convey to the reader a very correct idea of a house on the wall of a city. However, of this we will have more to say hereafter.

SUNDAY SCHOOL MATTERS.

FROM personal observation and from reports received from different parts of the Territory we judge the Sunday schools generally throughout the whole of our settlements are in a more prosperous condition than ever before. Brother Wm. M. Alfred, of St. Charles, writes as follows, concerning the Sunday school of that place, of which he is the superintendent:

"For the year 1876, we had one hundred scholars and ten teachers enrolled, and the average attendance was over ninety scholars and seven teachers. We have about twenty scholars that have recited, and can now recite, Jacques' catechism through; besides a number that are partly through it. We have a few small scholars that have recited all the "Lessons for Little Learners," as they have appeared in the INSTRUCTOR, from the commencement up to the present. We also have about twelve that have committed to memory the whole of the "Questions and Answers on the Bible and Book of Mormon." They did not commence when they were first published, but they recited two columns every Sunday until they caught up to date; and they felt very much disappointed when some one proposed having only one column published, and still more disappointed since, when a number reached us without any catechism in it, as they feared they

had stopped entirely. We have the History of Joseph Smith read in the school, as well as other select reading, which makes it very interesting."

Brother N. P. Anderson also writes from Bear River City, Box Elder Co., as follows:

"We have a well attended day school as well as Sunday school. The superintendent and teachers are all alive to their duties. Quarterly rehearsals have been held in our Sunday school during the last year, in which the pupils are very much interested. Our new meeting house was full to overflowing at our last rehearsal, on which occasion we were favored with the presence of the County superintendent and others. All seemed to be well pleased with the exercises, which consisted of dialogues, select reading, etc. We have a good supply of books, consisting of Church works, primers, and intermediate readers. We have two classes in the JUVENILE INSTRUCTOR, a paper that we very highly appreciate. We have adopted the suggestions given in No. 22, Vol. II of the INSTRUCTOR. The ticket system has been in operation with us for a couple of years, and seems to work satisfactorily."

We have received a communication from Bro. S. Hatch, Secretary of the Sunday schools of Bountiful Ward, of which we make the following extracts:

"I think the Sabbath schools of this place are doing a great deal of good to the children, in advancing them in the principles of the gospel. We have three schools in this Ward, with Bro. Henry Rampton as Ward superintendent, John Keynaston superintendent of the Bountiful District, William J. Parkins of the South District, and William S. Muir, Jun., of the West District.

"We had a visit last fall from Brothers George Goddard, Wm. Willes and Samuel L. Evans. The three schools were called together in the tabernacle, and addressed by the three visitors, who gave much valuable instruction, encouraging the teachers to be diligent in their labors, and seek to qualify themselves for their calling, by prayer and study, and regard it as an important mission to prepare the rising generation of the Saints to act well their part in the future progress and development of the great latter-day work.

"During the last two weeks of the old year, the schools passed through their examinations, giving recitations and answering questions from the JUVENILE INSTRUCTOR. Altogether, the children did remarkably well. The teachers felt that their labors were appreciated by both parents and children, and were greatly encouraged in the great and glorious work that they are engaged in.

"The Bishop has changed the meeting from the morning to two o'clock in the afternoon, and allows the Sabbath school to meet at ten o'clock in the morning; and I believe the schools are greatly improved by the change. We take about one hundred copies of the INSTRUCTOR, which are almost the foundation of our Sabbath schools. Brother Nathan T. Porter, the County superintendent, occasionally visits the schools, and encourages all engaged to be diligent in educating the minds of the children in truth and righteousness."

CONTENTMENT.—Isaac Walton wrote: "Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle that they clog him with weary days and restless nights, even while others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for healthened competence, and above all for a quiet conscience."

To the Centennial Exhibition.

WITH JOTTINGS BY
THE WAY.

BY C. R. S.

(Continued.)

PHILADELPHIA is the second largest city in the United States. It covers more ground than any other city, and is the most comfortable and best laid out of any large city in the Union. It was founded in 1682, by William Penn, accompanied by a colony of Quakers from England. From the commencement it has been a prosperous city; it was the most important of all during the colonial period, and for twenty-five years afterwards. The first Congress assembled there in Carpenter's Hall, and the Declaration of Independence was signed and issued July the 4th, 1776, from Independence Hall, which now presents pretty much the same appearance that it did then.

The population numbered in 1800, 41,220; in 1874, 674,220 souls. It is the greatest manufacturing city in the Union, and is, withal, the most interesting of all to visit. Places of public resort of great interest, are found there in abundance.

The arrangement for numbering the streets of Philadelphia, is entirely original, and was instituted in 1790. Each block, counting from the river, begins with the initial number of a hundred. Thus, should you want to visit No. 2,001, on any street, you would know it was between 20th and 21st street, and so on.

Before we visit the "Centennial," a visit to Independence Hall will be in order. It is situated on Chestnut Street; a portrait of General Washington is placed in front of the building. In one of the rooms is the old Liberty Bell that was cast in England, and cracked on its first ringing. It was re-cast with the prophetic words from Leviticus, xxv, 10, inscribed upon it: "Proclaim liberty throughout all the land, unto all the inhabitants thereof." This was in the year 1753. After being used in fulfillment of its mission, it cracked again, and was removed to Bethlehem to prevent its falling into the hands of the British; and now it stands in the Hall as a relic. The old furniture used by the first Congress, and relics of the battle of Germantown, old battered doors full of bullet holes that tell the story of the sanguinary struggle for independence, old documents, clothing and pictures, are there exhibited. It was almost impossible to see anything, so great was the crowd that filled the hall from morning until night.

The new public building, now in course of erection, will have a tower four hundred and fifty feet high, which is calculated to be the highest tower in the world.

Girard College, founded by Stephen Girard, is one of the prominent places, and deservedly so. It was erected to furnish a home, food and clothing for poor boys, five hundred and fifty of whom, between the ages of six and ten, are now accommodated there. When they have stayed there eight years they are apprenticed to learn some useful trade. Everything is free to those who are fortunate enough to gain admission. It is hoped that the trustees will be able to accommodate one thousand boys when they have erected suitable buildings; for the property that is a source of support for the institution is growing more valuable every day. Priests and ministers of the gospel are forbidden to enter the ground on any pretext whatever.

Another institution commands attention, and that is the Masonic Temple. It has a tower two hundred and thirty feet high. Ten million brick were used in the inner masonry; the outside is built of granite. It is entirely fireproof, and is the finest building in the world controlled by the Freemasons. It cost \$1,500,000.

One of the places most visited by "Centennial" visitors was the Mint, which is the oldest and the leading one in the United States. The first coins were made here in 1793. They were copper cents. There is a collection of coins of all ages and nations, in the building, some of which are 3,000 years old. Coinage of money is constantly going on; immense quantities of old plate and coin, as well as gold dust and bars of metal, are being converted into money. Nearly \$70,000,000 in gold and \$15,000,000 in silver was placed on deposit to be coined in 1876.

Philadelphia is ninety miles from the sea, on the Delaware river. The Government has a navy yard there, that was established in 1801. Trophies of every kind connected with military affairs, both field and naval, are stacked up in immense piles—much more agreeable to contemplate in this shape than when they were in active use.

Much could be written of the charities and institutions of a great city, for such abound plentifully in the subject of this chapter, but we must leave them for a study of mankind as seen during the great rush to the exhibition during the closing month.

All the hotels, as well as private houses, that could accommodate strangers, were filled. Street cars were invariably crowded, so that it was almost impossible to get a chance to sit down in them. In every case that I took a street car leading to the exhibition, I had to stand. It was calculated that the street cars, omnibuses and steamboats carried to and from the ground 15,000,000 persons. Every kind of vehicle that could carry passengers was brought into requisition. The streets, stores and hotels were all crowded. It is calculated that the Pennsylvania and Reading Railroads, leading to and from the grounds, carried 8,000,000. The total number of visitors, excluding the opening and closing days, was 10,000,000. The price of admission was fifty cents, but there were twenty-five cent days. The greatest number that attended on one day was 275,000. The total receipts from the sale of tickets amounted to \$3,761,607.00. Besides this the commissioners sold exclusive rights and privileges; for instance, for the exclusive right to make and sell pop corn, a citizen of Ohio paid \$7,000. The Photographic Co., for the exclusive right to photograph and sell views of the grounds, buildings and objects on exhibition, paid \$20,000; and I am informed that \$100,000 was paid for the right to sell lager beer on the grounds. Numerous other privileges were disposed of at high prices. The total resources must have been enormous.

I must go back a little to the starting point, and inform the readers that the Congress of the United States, by an act approved March 3, 1874, decided to hold a national festival to embrace arts, manufactures and products of the soil, as the fittest way to commemorate the centennial year of 1876. Commissioners were accordingly appointed, and the resolution taken to hold the exhibition in Fairmount Park, near Philadelphia, in honor of the Declaration of Independence having been issued from this place. Two hundred and forty acres of Fairmount Park were fenced in for the purposes of the commissioners, in striking contrast to the first exhibition held in Hyde Park, London, in 1851, the building for which only covered twenty acres, and was ample for the purposes intended.

(To be Continued.)

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

BUT few Hindoos have ever been converted to the Christian religion that have any standing in their own caste. Those who have allied themselves with the different denominations, are generally of that class who have lost their positions of membership, and become outcasts to their former friends.

The country adjacent to the Ganges, with its many mouths, is dotted with numerous villages which swarm with human beings. When a Hindoo is sick, and lingers for some time, the friends of the sick will take the patient to the river Ganges, and place him in a prostrate position in the water, with all the body immersed but the head, and then throw water and mud into the face and mouth of the afflicted, singing, "Hurree bole," that is, "give up the ghost." He is left in that condition, and when the tide comes up (the influence of which is felt in the dry season two hundred and forty miles inland) it puts a speedy end to all his earthly troubles. This will partly account for the many dead bodies that are to be seen daily floating down the Hoogly river, the Calcutta branch of the Ganges, of which I will treat more explicitly hereafter.

While in the exposed and dying condition referred to, many have been rescued by passing Europeans, who have placed them where they received proper medical treatment, and, being thus cared for, many have recovered; still they were dead to their former friends and caste. Being disowned by such, they had no alternative left but to become candidates for Christian conversion, or to become denizens of any of the cities of refuge, one of which is Bengal, containing 15,000 people. Idolatry being a part and portion of their very existence, they would, on every suitable occasion, worship after the manner of their fathers, when not immediately under the eye of their spiritual adviser.

Our reverend missionary friends, by the aid of money contributed from Europe and America, have labored zealously to convert the heathen Hindoos and Mussulmen to the Christian religion; but generally the result of their labors is similar to that expressed by Jesus when He said, in relation to the proselyte made by the Jews, that they compassed both sea and land to make one proselyte, and when made, he was two fold more the child of hell than he was before.

Every household in India has to employ from five to twenty-five native servants. The Christians, instead of employing native Christians to be their servants, will hire Hindoo and Mahomedan helps, and when questioned in relation to this fact, will acknowledge that the converted natives could not be trusted; that they would steal, lie and get intoxicated. Before proceeding farther with the account of my travels, I shall write a brief chapter descriptive of the city of Calcutta.

The city of Calcutta—the chief emporium and capital of British India—was founded about the close of the seventeenth century, by Charnock, an agent engaged in the service of the East India company. Calcutta derived its name from a village called Kalikutta; and there the temple of the goddess Kaile is situated, and is still thronged by a multitude of devotees at the annual "puga." Calcutta can boast of its mint, museum of the Royal Asiatic Society, public library, its

literary and scientific institutions; also Hindoo, Mahomedan and Sanscrit colleges, with churches of various denominations, together with Hindoo and Chinese temples and Mahomedan mosques. It has a population of more than four hundred thousand, twenty-three thousand of whom are Europeans and of European extraction, including half castes. The remainder are natives of India, with a sprinkling of inhabitants from the islands of the Indian Archipelago and Eastern Africa. The city is built on a level tract of land extending two miles from east to west, and five miles from north to south. That part of the city occupied by Europeans is elegantly built, every house being after the manner of a palace, having flat roofs, rooms commodious and airy, with large windows and doors, having porticos and verandahs. In fact, Calcutta is called the "city of palaces," and this is no misnomer.

The "Maidan," a large open plain, about two miles long and three-fourths of a mile wide, is situated in the south-western part of the city, the northern part of which is called the "Esplanade." Fort William, the principal fortress in India, is built in the center of the "Maidan," or about an equal distance from the north and south extremities, and near to the river. The fort is about one half mile in diameter, mounts from six hundred to seven hundred cannons, is garrisoned with European and Sepoy troops, and in troublesome or war times will quarter from fourteen to sixteen thousand men. The Strand, a very fine turnpike road, runs along the river side. It is the fashionable resort for wealthy Europeans and others, who are to be seen from before sunset until dusk, enjoying their evening drives, some in carriages, others on horseback and in palanquins. You will there see the governor general of India, in his finely-mounted carriage drawn by four horses, with postillion, coachman and footman, with an escort of native cavalry, mounted on fine looking horses.

It was generally amusing to us, as we took our evening drive, on foot, to see the native "ghurrees," some laden with natives and others with drunken sailors. What a contrast they presented when compared with the outfits of the Aristocrats! Neither the wheels nor axles of these vehicles were constructed on a true mechanical principle, for every revolution of the wheels made a track in the sand almost as crooked as a ram's horn.

Calcutta is adorned with various monuments; the most conspicuous of which are a statue of the Marquis of Wellesley, and a monument erected to the memory of Sir David Ochterlony, which is near the north-eastern part of the "Maidan." It is a lofty tower which is ascended by an inside spiral stair, the summit of which commands an extensive and superb view of the city and its surroundings.

The water supply of Calcutta is furnished by means of tanks, of which there are more than a thousand distributed throughout the city. They are formed by excavations, and walled up with mason work, having flights of steps leading into them. The river is, most of the time, too brackish for culinary use, and is only suitable for the watering of the streets. The tanks receive their supply of water from the clouds, which pour down for four months, while the south-western monsoons are prevailing, and during this time, sixty-four inches of rain water will fall. The water is carried from these reservoirs to every household, in large leathern bags, on the backs of water bearers, or "bheesties."

Another prominent point of attraction is the botanical garden, situated on the opposite side of the river, three miles below Calcutta. A banyan tree covering two acres of ground, attracts the

attention of all visitors. There are also a large and varied collection of tropical plants from all parts of the world.

"Garden Reach," a beautiful suburb, opposite the botanical garden, on the Calcutta side of the river, is adorned with princely residences of the wealthy merchants who do business in the "City of Palaces."

To be Continued.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

NEXT Sunday, April 3rd, two of the Twelve Apostles preached in the forenoon, and in the afternoon the sacrament was administered. After which Joseph retired to the pulpit, and the vails being dropped, he bowed himself, with Oliver Cowdery, in solemn and silent prayer to the Most High. After rising from prayer, a most glorious vision of the Lord was opened to both of them. The veil was taken from their minds, and the eyes of their understandings were opened. They saw the Lord standing upon the breastwork of the pulpit before them. Under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire: the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying, I am the First and the Last; I am He who was slain; I am your advocate with the Father. He spoke many words of encouragement unto them, and gave them precious promises, and told them things that should come to pass.

After that vision closed, the heavens were again opened unto them, and Moses appeared before them, and committed unto them the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the north. Elias then appeared, and committed the dispensation of the gospel of Abraham.

After that vision had closed, another great and glorious vision burst upon them, for Elijah, the prophet, who was taken to heaven without tasting death, stood before them, and said, behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, said he, the keys of this dispensation are committed into your hands, and by this ye may know, that the great and dreadful day of the Lord is near, even at the doors.

In tracing the biography of Joseph from the beginning of his career until the present, our little readers will see that Joseph's growth in the knowledge and power of God was very steady. He never wavered or stopped, but pressed forward, keeping the commandments of God with great diligence. His success and power were due to this. Do you think, children, that he would have been blessed as he was if he had not prayed and been faithful every day? No man could

have had the favor of God as he had it, if he had been lazy and careless. If our little readers desire to be men and women whom God will love and honor, they must not be careless about praying and doing other good works. They should try to do good always, and make it a habit, and then, as they grow up, it will be easy and natural for them to do so. It is the privilege of children in this Church to have great faith. By their faith they can have power with God. He loves little children, and listens to their prayers. The children in this Church, if they do right, will have stronger faith than their parents have been able to obtain. They are taught the ways of the Lord in their childhood, and have their parents' knowledge and experience to help them. Their parents, in the most of cases, did not have such advantages when they were young.

For several weeks after the dedication of the Temple, Joseph, and the Elders associated with him, were busily engaged in attending to the spiritual interests of the brethren and in measures for the building up of Kirtland. During the month of May, in that year (1836), two of Joseph's uncles—Asahel and Silas—arrived in Kirtland with their families. They brought with them their mother—Joseph's grandmother—Mary Smith, an aged lady, ninety-three years of age, who had traveled five hundred miles to see her children. She was very much pleased and gratified to see Joseph. Her husband, Asahel Smith, Joseph's grandfather, had prophesied, long before, that there would be a prophet raised up in his family. A short time before his death, he had received the Book of Mormon, and read it nearly through, and he declared that Joseph was the very prophet! Joseph's grandmother had lived to see her husband's prophecy fulfilled, and, in the flesh, to behold her grandson, who had been so favored of the Lord. It was but natural that she should have great joy. For ten days after her arrival in Kirtland, she enjoyed the society of her four sons and their families, and then fell asleep, without sickness, pain or regret. She died on May 27th. Her maiden name was Mary Dwyer, and her husband, Asahel Smith, and herself were married in February, 1767, and they lived together as husband and wife for the long period of sixty-four years, rearing eleven children to man and womanhood. She outlived her husband five years. At the time of his death their direct descendants numbered one hundred and ten.

After the sufferings the Saints in Missouri had received from the hands of the mob, it might be thought they would be left in peace. But it was vain to look for peace and quiet in that land. Those wicked people who lived there were determined that the Saints should have no rest. They were afraid of them and their increase in number. Depending upon their slaves to do their work, they could not bear to see a people settle near them who worked with their own hands to sustain themselves. On the 29th of June, 1836, a public meeting was held in the Court House at the town of Liberty, Clay County. Our little readers will remember that it was to this County of Clay our people mostly fled when they were driven from their homes and lands in Jackson County. A committee of nine was appointed to draft resolutions, in which the feelings of the people at the meeting would be given. This committee agreed unanimously upon a report, which was read, and adopted, by the meeting. Thirty years have passed away since that report and those resolutions were adopted, and in reading them to-day, and reflecting upon the events that have taken place in Clay County and throughout Missouri since that time, we are forced to exclaim, how wonderfully God has wrought to fulfill His promises and to avenge His elect!

(To be Continued.)

The Juvenile Instructor.

GEORGE Q. CANNON. - - - - - EDITOR.

SALT LAKE CITY, MARCH 1, 1877.

EDITORIAL THOUGHTS.

BY dispatches from General Crook, who has acquired some fame as an Indian fighter, we learn that he has unbounded faith in the successful working of the plan of enlistment of friendly Sioux as scouts and warriors to fight with other Indians. In the last campaign against the Cheyennes, he found Indians of great use in trailing them to their hiding places. On one occasion, after following the trail for several days, the Sioux darted out in a direct line and struck the village at once. The surprise proved so complete that many Cheyennes fled without even a moccasin on foot, with the thermometer several degrees below zero. Many must have perished.

This is the old, old story that has been repeated ever since the settlement of the country by the white men. If the Indians had been true to themselves and united, it is doubtful if the whites could have maintained a foothold on the land; or if they had, their conquest would have been confined to comparatively narrow limits. But the red men have been divided among themselves. Tribes have been arrayed against tribes, and they have become the allies of the whites, and their instruments of vengeance upon their fellow red men. In this Sioux war which has been waged by the whites of this nation for the past year, all the success that the former has gained, has been through their Indian allies.

The historian, Oliver, in his *Puritan Commonwealth*, describes the fate of the Pequods "the most warlike of all the Indians." When the Pilgrims landed at Plymouth they were a powerful tribe. They saw the danger they were in from the attacks of the whites—that every pretext was considered an occasion to make war upon them. The great tribe of the Narragansetts were the enemies of the Pequods; and the latter, becoming alarmed at the growing power of the whites, buried their animosity against the Narragansetts, and endeavored to rouse that numerous tribe to a sense of the precarious condition of the red men. The arguments they used were most "coherent and invincible." They described to them the results that would surely follow if the red men continued divided and enemies to each other, and said: "Let us be friends and allies, since mutual animosity now can only produce common destruction!" The Narragansetts were on the point of forming an alliance with them when an agent from the white men arrived in their midst. He made presents and promises, and they yielded to his persuasions, and entered into a league with the Puritans that neither party should "make peace with the Pequods without the consent of the other."

Let us quote the language of Oliver, upon this subject: "The Pequods were now an isolated tribe, and coolly and deliberately the Puritan Commonwealth hemmed them in on every side. Preparations were made, not for war, but for butchery; and, in pursuance of this plan, Massachusetts called for assistance upon the neighboring colonies. Plymouth remonstrated, and even Connecticut wished for a more fitting

season. But all in vain. Conscience was the plea urged, and 'in point of conscience' these three jurisdictions united their armed forces against the Pequods, for the purpose of achieving their entire destruction. The seal of the Puritan church was set upon the expedition, by the administration of the Holy Communion. Late in the spring, the campaign commenced; and, before the close of summer, the Pequods were swept as by a whirlwind from the face of the earth. They made 'a noble stand against the united forces of New England, and would certainly have defended their country,' had the Narragansetts listened to their solemn warning. But they had not a friend or an ally, and perished by their ancestral graves, without sympathy or hope. When nearly all their warriors had been destroyed, and only a handful remained in a 'hideous swamp,' to make one more stand against their unrelenting foes, the terms of peace were offered them. The land had been conquered, would it not want slaves for cultivation? 'Lay down your arms,' was the proposal, and 'surrender into our hands all of your number who have killed any of our countrymen.' 'We will stand by one another, and sell our lives as dearly as we can,' was the heroic reply. And, during that dreadful night, the stars of heaven looked down upon a band of Christian men, whose lips were yet moist with the sacramental wine, and who poured, without ceasing, their shots into the mud and thicket, where were gathered the last remnants of the Pequot race, men, women and children. The light of the morning broke upon an awful scene. The Indians were discovered 'sitting in heaps,' the old men, the squaws and the papposes close together. The warriors were dead, dying, or heart-broken. They fought no more. Nor did these shuddering groups ask for quarter or resist destruction. They received, unmoved, the shots of the Puritan troops, who surrounded the swamp, only twelve feet apart, whose pieces were 'laden with ten or twelve pistol bullets at a time,' and the muzzles of which were 'put under the boughs, within a few yards of them.' And thus, to the end, these 'sullen dogs' preferred death to the tender mercies of Puritanism. Their rude fortresses were taken and burned, and in them hundreds of their race. Such holocausts the world has rarely seen. They were pursued into thicket and swamp; they were hunted in valley and hill; and, before the summer had closed, eight hundred Pequot warriors were butchered by the Puritan forces. One hundred and eighty women and children remained, as trophies of the conquest; and of these, the females were distributed as slaves among the English towns and the Narragansetts, while the male children were sold to the Bermudas. The male adults taken captive, old and young, were to a man beheaded. And so, 'some burning, some bleeding to death by the sword, some resisting until they were cut off, some beaten down as they were flying,' and a small remnant captured and enslaved, the noblest race of red men in New England perished. Their chief became a fugitive and outlaw; and the triumph of the Puritan Commonwealth was complete, when the scalp of Cassacus was paraded in Boston. Such was the end of a tribe, which, as Winthrop afterwards said, "*had done Massachusetts no injury.*"

This historian, Oliver, evidently thought that such a wanton destruction of human life must be displeasing to the Almighty, and he proceeds afterwards to describe the fate of the leaders of this massacre: "But the captains of this famous expedition, who, by their cowardly cruelty, had sullied the religion they professed, and had exterminated a nation that they might better their own condition, were visited, probably, with as

remarkable a series of divine judgments as history records. Slaughter, the general, who, with several others, afterwards entered the parliamentary service in England, was the only one who died away from his home; his companions all returning. Underhill, a confessed adulterer, was banished in disgrace from the Puritan Commonwealth, during the Antinomian troubles. Patrick, a 'vicious man,' though a 'member of the church,' was shot by a Dutchman, at Stamford, in an affray at the house of his comrade, Underhill. Mason, who applied the torch with his own hand to the Pequod fort, in which hundreds of men, women and children burned to death, just ten years after, was burnt out at Saybrook, on a tempestuous night in the depth of winter, losing all his goods and property, and barely saving the lives of himself and his family. Turner was lost in a ship which sailed from New Haven, and was never heard from. Davenport, long after the Pequods were forgotten, in the evening of his life, and in the apparently secure enjoyment of station and respectability, was in a moment blasted by a flash of lightning. Ensign Jennison, soon after the Pequod expedition, fell into disgrace, and only saved himself from ruin by the most abject humiliation. The list of officers is complete, and behold in what manner heaven rewarded these sanctimonious homicides! We can only add here, to show how the Great Spirit of nature taught the rude hearts of these heathen, that, in the midst of the desolation a false Christianity was inflicting upon them, two English maids, whom they captured, were 'well treated,' and were only asked whether they 'could make gunpowder.'

PIZARRO.

BY G. M. O.

FRANCISCO PIZARRO was born at Truxillo, a city of Estremadura, in Spain. Few writers venture to assign the date of his birth. Prescott places it about the year 1471, other writers in the years 1475, 1478 and 1500 respectively. He was an illegitimate child of an "honorable" gentleman and a woman of low birth. In monarchical countries people are divided into classes; the highest are called "honorable" and "gentle folks;" others are said to be of low birth. Between these two is the middling class. So it is not surprising that his parents took so little pains to perpetrate the date of his birth. His father made no effort to give his son such instruction as would enable him to rise in society above the rank of his mother, but employed him when young, it is said, in taking care of pigs. According to some accounts of his early life he was deserted by both his parents, and left as a foundling on the steps of a convent in the city. It is even said that he would have perished had he not been nursed by a sow. In fact, very little is known of the early history of the man; but it is certain he received little care from his parents and grew up as nature dictated, not even being taught to read or write.

Growing tired of his disagreeable employment as swineherd, he went into Italy as a soldier. How long he remained there is not known. Sharing, doubtless, in the popular enthusiasm created by the discoveries in the New World, he embarked with other adventurers to seek a fortune in the west. Few of them turned their backs on their country with less cause for regret. The first we hear of him in the New World is at Hispaniola, in 1510, where he took part in the expedition to Uraba, in Terra Firma, under Alonso de Ojeda. He shared in the disasters of this expedition, and we next find him

associated with Balboa, the discoverer of the Pacific, and co-operating with him in the establishment of the Darien colony. He had the glory of being one among the first Europeans whose eyes were greeted with a vision of the long sought Southern Ocean. After the untimely death of his commander, Balboa, the governor—Pedrarias—employed Pizarro on several military expeditions which afforded little more than a training for the perils and privations that lay in his future path. In 1515 he was selected, with a companion named Morales, to cross the Isthmus and traffic with the natives on the Pacific coast; and he then and there probably learned of the rich countries lying to the southward. When the colony was removed to Panama, he accompanied Pedrarias, and became conspicuous among the cavaliers who extended their conquests northward over the tribes of Varazua.

In 1522 Andazoya returned from his unsuccessful enterprise to the south of Panama. His glowing accounts of the richness and grandeur of the countries beyond, coupled with the



FRANCISCO PIZARRO

achievements of Cortez, in Mexico, gave a new impetus to the spirit of adventure, and consequently a partnership was formed between Pizarro, Almagro—who was also a soldier of fortune—and Hernando de Luque, a Spanish ecclesiastic, who furnished the money for the exploration of the unknown seas and countries.

Pizarro assumed command of this expedition, which consisted of two small vessels and about one hundred men. Sailing from Panama in November, 1521, after many and varied hardships, they discovered the coast of Peru. They landed at Tombez, three degrees south of the equator. Here they found lofty temples and a palace of the Inca, or ruler of the country. The people were numerous and well clothed; in fact, everything evinced a thriving and industrious nation; and, what was more in the eyes of the greedy adventurers, gold and silver were very plentiful. Pizarro's hopes were fulfilled, but he was afraid to venture on the conquest with so small an army as he had with him. He coasted along the

country, collected what gold and silver he could, took two of the natives, young men, to instruct in the Spanish language, that they might serve as interpreters, and with this cargo he returned to Panama, after an absence of three years.

The governor of Panama was not willing to assist the three companions in raising men and supplies to conquer the newly discovered country, but they did not give up the enterprise. A new agreement was made; Pizarro was to be governor, Almagro lieutenant governor and Luque bishop of the new country. They raised sufficient money to fit out a ship, in which Pizarro sailed to Spain. There he represented to the emperor the riches of Peru, the country he and his companions had risked their lives and fortunes to discover.

After being made governor, captain general and admiral of the whole country which he had discovered (and asking no favors for Almagro, by the way), Pizarro obtained a promise from the emperor that he would sanction his expedition providing he raised two hundred and fifty men, with arms, provisions and ships, to conquer the country. His government was to reach two hundred leagues along the coast, south of St. Jago, and independent of Panama. But he found it was a difficult task to raise a sufficient armament and men; in fact, he sailed from Spain rather privately, with but half of the equipment. Before sailing, however, he received some money from Cortez, who happened to be at that time in Spain. Cortez knew Pizarro to be resolute and persevering, and felt confident of

his success. Accompanied by his three brothers, Ferdinand, Juan and Gonzalo, and his mother's brother, Francisco Alcantara, he made the voyage safely to Nombre de Dios, and marched across the isthmus to Panama.

Almagro was very angry with Pizarro for taking all the honors, but was finally pacified by his artful associate, who promised him a separate government, should they succeed in conquering the country. By the united efforts of the leaders, three small vessels were equipped and manned with one hundred and eighty soldiers, of whom thirty-six were horsemen. The bold adventurers set out with this small force to conquer a country that they knew must not only be rich, but powerful. Having conquered the Indians in the cathedral church of Panama, and solemnly invoked the blessing of Heaven on the enterprise, the little fleet sailed forth for the conquest of Peru. In January, 1532, they reached Cuzco, a rich and populous city on the coast of Peru, it was surprised and plundered. The large amount of treasure secured here cheered the hearts of his men, and when sent back to Panama,

induced others to hasten to participate in the plundering expedition. Two detachments joined Pizarro that were very efficient, one commanded by Benalcassar, the other by Hernando de Soto, both skillful soldiers.

It would be beyond the limits of this article to attempt to narrate the stirring events of the conquest of the Peruvians; suffice it to say, it is but a story of rapine robbery, cruelty and blood. Before 1535, the country was subjugated, and the rule of the Incas ended forever. But now that the marauders had secured the soil, as a natural consequence, war broke out between themselves over the division. Almagro, laying claim to the royal city of Cuzco, attempted to seize it, a fierce and bloody war raged for a while. Almagro was finally defeated in battle, and taken prisoner. When in prison, by order of Pizarro, he was strangled. The followers of Almagro, finding that they could expect nothing from the heartless Pizarro, turned their attention to the son of Almagro, a young man, handsome, and skillful in all warlike exercises, hoping that he would be able some day to help them to recover the advantages which they had lost. They began to form plans of revenge upon Pizarro.

Young Almagro, assisted by a friend, Herada, a bold and wise officer, arranged their plan, choosing for the execution of it, a Sunday noon, when the people were enjoying their siesta. They left the house at the head of eighteen or twenty companions. Drawing their swords, they advanced on the governor's residence (shown in the engraving).



PIZARRO'S HOME.

They reached the bottom of the stairs before being observed; a page then gave the alarm. Pizarro started up and called for arms. Some of the persons in attendance drew their arms for their leader's defense; others threw themselves from the windows and sought safety in flight. Pizarro fought until he was so weary that he could hardly hold his sword, and being unable to keep off the blows of so many, received a wound in the throat and sank to the floor and died. His death occurred in the year 1541, when he was about sixty-five years of age.

Pizarro was tall in stature, and well proportioned, a man of infinite resource and constancy of purpose. He was temperate in eating and drinking, and usually arose an hour before dawn. He was punctual in business, shrank from no toil, and was blessed with great powers of patient endurance; but with all his good qualities and the glory of his conquest, he can be looked upon only as one of the greatest and most blood-thirsty robbers the world has produced. The portrait shown on the preceding page is from the original picture, which is in the Palace of the Viceroy, at Lima; and the residence pic-

tured in the engraving, evidently the one in which he received his death wounds, is in the same city.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

AS ELDER C. had felt impressed, the temperance meeting resulted in making another opening for him. A day or two after it he was requested by several of the leading citizens to deliver a lecture descriptive of Utah and her people, and giving some account of their religion, etc. These gentlemen proffered to procure a hall and pay all expenses if he would do so, and feeling it his duty he consented, and on the next Friday evening he lectured to a large audience, on the subject of "Utah and her people." He felt somewhat more at home with this subject than with that of temperance, because he had been born and raised in Utah, and, of course, knew by personal observation and experience more or less of his subject.

Still, it seemed a great task to attempt to "lecture" about anything, but profiting by the blessing received on the former occasion, his faith was rather stronger this time. His remarks were well received, and he hoped they would do good in removing prejudice at least.

ELDER C. remained in the place a few days longer, and one evening, by particular request, called upon the banker before alluded to, and in his private office had a long conversation with him, during which ELDER C. laid the principles of the gospel before him as plainly as he could. The banker seemed deeply interested. He was a pious but liberal man, and evidently desired to find out the truth. ELDER C. also spent an evening with Mr. A., and was very kindly and politely treated by a number of invited guests who were also present, and who seemed pleased, with an opportunity to make the acquaintance of a "Mormon Elder." On several evenings while he was in K——, he was called upon by ladies and gentlemen friends of his relative, who would converse with him frequently till midnight. On one evening Mr. A. called and desired ELDER C. to compare the religion of the Latter-day Saints with the Bible, to see if they agreed, or to take the Bible and prove from it that "Mormonism" was Christianity. ELDER C. replied that this proposition covered a great deal of ground, but said he would go over as much of it as he could that evening. Said ELDER C.

"I suppose you will acknowledge that Christ's sermon on the mount, contains as much of practical Christianity as perhaps any other portion of scripture of similar length."

Mr. A. replied that he did, and that if the Latter-day Saints believed and lived up to that portion of Christ's teachings, they deserved to be called Christians.

ELDER C. then opened the Bible and read verse after verse of Christ's sermon on the mount, pausing frequently to explain as well as he was able, that in their religious practices the Latter-day Saints, like all other human beings, have their weaknesses and human nature.

Mr. A. questioned him particularly upon the verse which reads: "Forgive us our debts as we forgive our debtors." Matt. vi, 12, and asked if the Latter-day Saints ever collected debts by law.

ELDER C. replied that their religion forbade their going to law, but the debts were generally collected through the

arbitration or authority of the officers of the Church, if the debtor was unwilling to pay his just debts.

Mr. A. said that the doctrine of Christ required a man to forgive his debtors if they refused to pay their debts.

ELDER C. could not agree with that idea at all, but maintained that Christ did not refer to debts of money or property which might be incurred in ordinary business transactions alone; but meant also debts of another kind, such as those of insult, slander, falsehood, etc. Such debts as these we are required to forgive if our debtors ask us to; but ELDER C. thought we were under no obligation to forgive our debtors who owed us money, provided they were able to pay it without bringing suffering upon themselves or families, and said so to Mr. A.; but the latter maintained that, according to Christ's teachings, we were never, under any circumstances, justified in collecting a just debt, no matter how large a sum was due, if the debtor refused to pay it of his own accord.

The conversation ended very pleasantly, and the ladies and gentlemen present who had come in to hear it, learned that the Latter-day Saints really believed in Jesus as being the Son of God, and that at least part of their religion accorded with Christ's teachings. A great many people do not give the Latter-day Saints credit for having a scriptural religion, but when they come to investigate they discover that no sect on earth believe and practice more of the teachings of the Bible than do the Latter-day Saints.

On leaving K—— ELDER C. went to a country district several miles distant from that town, and stayed two or three days with his relatives. In the evening, some neighbors, learning that there was a "Mormon Elder" in the place, would call to get a look at him, so great was their curiosity to see one of that strange people. ELDER C. easily detected the motive of their calls and was very successful in removing prejudice from their minds.

The next place ELDER C. visited was the town of C—— near the central part of the State of Illinois. He was still traveling about, and had no prospect of being joined by a companion for some time at least. By this time he began to be tempted to use tea or coffee, as the water had a peculiar and bad effect upon his system. He never had formed the habit of using either, but had been taught by his parents to keep the word of wisdom, and he thought that while he was on a mission he certainly ought to observe it, and felt determined to suffer a great deal before he would form the foolish habit of drinking warm drinks.

It was not long before he got used to the water so that it agreed with him very well, and he felt to thank the Lord for it. It was a sign to him that the Lord will always find a way for His children to keep His counsel and commandments if they will only show the will to do so.

In the town of C—— and vicinity, ELDER C. had some very interesting missionary experience, which will be duly related.

(To be Continued.)

A person's first care should be to avoid the reproaches of his own heart; his next, to escape the censure of the world. If the latter interferes with the former, it ought to be entirely neglected; but otherwise, there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself, rewarded by the applauses of the public. A person is more sure of his conduct when the verdict which he passes upon his own character is true, warranted and confirmed by the opinion of all that know him.

A Trip to Our Antipodes.

CHAPTER XXVIII.

BY HUGH KNOUGH.

THE colonies of Australia are all subservient to Great Britain, each having a Governor appointed by the Imperial Government. Their form of government is similar to that of New Zealand. On the south of the continent are the colonies of Victoria and South Australia; on the south-east, New South Wales; on the east, Queensland, and on the west, Swan River Colony. New South Wales was formerly a penal colony for Great Britain, but for many years no convicts have been transported to that colony. Swan River is still a penal colony. The city of Melbourne, in Victoria, is a large and very handsome city, vying with any in America, and having a population of some 250,000 people. Sydney, in New South Wales, is not so large nor so handsome a city as the one first named. Adelaide (South Australia), Brisbane (Queensland), Parramatta and Bendigo are all fine and important towns.

The social and religious condition of the colonists is similar to that of New Zealand. Missionaries have been sent from Utah from time to time, but they have, comparatively, met with small success, owing to the same causes that were mentioned in regard to missionary labor in New Zealand.

On the south-east corner of Australia lies the beautiful little island of Van Dieman's Land, or Tasmania. It is a British penal colony. Hobart Town and Launceston are its chief cities.

Leaving Australia and sailing in a north-westerly direction, the first country of importance we come to is the southern extremity of Africa, called the Cape of Good Hope, also a British colony. It was formerly a Dutch settlement, and, the two races mingling, form a hard and ungodly people—as some of our missionaries who visited this country a few years ago found to their cost. Doubling the Cape of Good Hope, we enter the Atlantic Ocean, and as we are bound for the shores of Old England, we steer in a northerly direction, shortly passing that "lone little isle of the ocean," St. Helena, made memorable as the place where the British confined that great warrior Napoleon Bonaparte, and where at length he died of a broken heart. As we proceed on our voyage, we pass, on our right, Lower and Upper Guinea, the Gold Coast, Senegambia, the Great Sahara, or African Desert, and Morocco, all in Africa; also the groups of the Canary and Madeira Islands, and at length arrive at the mouth of the Mediterranean Sea, known as the Strait of Gibraltar, which separates Africa from Spain in Europe. The Rock of Gibraltar, as it is called, is on the Spanish shore, and is famous for being the strongest fortified place in the world, and is possessed by the British. Passing along the coasts of Spain and Portugal, we enter the Bay of Biscay, noted for its dangerous and stormy seas, pass the coast of France, and at last enter the English Channel, and in a few hours drop anchor under the white cliffs of Old England.

A description of England at the present time will not be necessary, as so many of our readers are familiar with that country, through information gained from parents or friends.

Your friend "Hugh" has somewhat abruptly brought to a conclusion his "Trip to the Antipodes," for the reason that he knows of so many good friends and excellent writers who are waiting for space in the INSTRUCTOR for their own writings

to appear; and so, not wishing to be covetous, after being more than a year in your company, he makes his bow and exit, trusting that he has imparted some little instruction and amusement to his many friends, and hoping that all shortcomings will be forgiven by the indulgent readers.

THE END.

FROM A YOUNG MISSIONARY.

WE select the following from a letter written from Leeds, England, by Elder Wm. W. Taylor, to his former teachers and schoolmates of the 14th Ward Sunday school.

"It was one year last October since I left home to come to this country; I arrived at Liverpool on the 13th of November, and was assigned the day following to labor in the Leeds Conference, under the presidency of Elder Lorenzo Brown, and in company with Elder Edward W. Clark, of Santaquin. They were good, fatherly men and rendered me every assistance that was for my good. I often used to tell them I was afraid they would spoil me with indulgence; but whether they did or not, I shall always remember with pleasure my association with them here.

"When I first came, I was given the wrong address, and experienced some difficulty in finding any of the Saints; but was cordially welcomed when I found them. The day after my arrival at Leeds being Sunday, I went to the Leeds Sunday school and delivered my first address in England to the children, and I can assure you I did not weary their patience. I was called upon twice more during the day and began to feel a little more settled.

"Brothers Brown and Clark were absent from Leeds when I came, and I did not see either of them until Wednesday night, when Brother Clark came; and I do not think I was ever more pleased to meet any one in my life, although I had never seen him before. Brother Brown came back on the day following, when Brother Clark and I were sent to Bradford to labor among the Saints, and do as much preaching to others as we could. Brother Clark had some bills printed, announcing that W. W. Taylor and E. W. Clark, of Salt Lake City, would preach at Clayton, on the principles of the gospel. We spent the week in visiting among the Saints, and on Sunday, according to appointment, went to Clayton. The house was very well filled in the afternoon, and they gave good attention while I was speaking, but during Brother Clark's remarks they became uneasy. Some of the boys began shuffling their feet and laughing. They were encouraged and incited to create a disturbance by a Methodist local preacher. I was invited to the house of a gentleman in the village, who introduced me to several of his friends as "a gentleman from Salt Lake City." Being a man of considerable influence, he sent us a policeman in the evening, and we had a very orderly meeting, though the house was quite crowded.

"When I first went to Clayton, I felt very timid about standing before a congregation of strangers; for I could not refer to a single passage in the Bible, though I had read it through several times; but when I stood up to speak, things came to me that I had forgotten, as well as many arguments that I had never heard before, and I really astonished myself, so powerfully did the Spirit work through me. Although it is very embarrassing for an inexperienced person to stand before a congregation to teach them principles pertaining to their salvation, I do not think there is anything that could give a person greater joy than to stand up and speak under the

influence of the Spirit of God; for, under its influence everything is made plain to our minds and a person is enabled to say just what he should, and say it, too, in such a way as to touch the honest in heart wherever they hear it. I can say for one that I have received some of the greatest testimonies of the truth of the gospel, while standing to preach to others, and have also understood many of the principles of the gospel more plainly than ever before; and many arguments in support of them have then come to me that I had never before thought of; so that I can testify truthfully, that if my labors here have benefited no one else, the experience I am gaining will amply repay me for any loss of time or the association of friends and family I may have to endure.

"Brother Clark went with me for some time after my arrival and introduced me among the Saints; afterwards (as soon as I was thought competent) I was sent off alone, making my own appointments as I thought fit. Since then I have been traveling and preaching wherever opportunity offered, and have always felt blessed in serving God and endeavoring to proclaim His word.

Brothers Brown and Clark have since returned home; Brother L. D. Young is now laboring here with me.

"There are a great many things here that would interest you, no doubt; and I think there is one thing you would learn by coming here; that is, to appreciate your mountain homes; for I do not think you can properly appreciate them until you see the crowded up conglomeration of the people here in the centre of some of the larger cities, where there is no place for the children to play near home, without going into the streets, and then they are in constant danger of being killed by a cart or some other conveyance running over them. One poor little girl about two years old, who was just learning to toddle nicely, went outside while her mother turned her back; she was dead when they brought her in again; a horse had knocked her down and stepped on her head. This was near where we stay, and is considered a very quiet part of the town. In walking through town, you will see little boys and girls crying newspapers and matches. They would be glad of some of the old clothes that many of you would be ashamed to be seen in, and would consider themselves, if they had them, well dressed. Of course, this is only the very poor, but even the working classes (to which the Saints generally belong) are not in the condition that any of you would like to be in. I know many quite young children who go out every morning before six o'clock to work in the factories, and by this means they manage to save enough means to keep them going when they are out of work, that is, if they are very careful. Some of them are not very careful. I used to visit one family of the Saints pretty often, and was always cordially welcomed and urgently invited when leaving, to call again. I learned afterwards that they used to pawn their clothes when I went, to get me a good dinner. As soon as I learned this, I endeavored to make my calls between meals. I sometimes wonder if I, under such circumstances, could as cordially welcome persons with whom I had scarcely any acquaintance and no relationship, excepting the gospel covenant. And yet they say they are blessed in entertaining God's servants, and look upon us as the ancient Israelites looked upon the ark of God—wherever that rested the people were blessed. I can assure you it is very encouraging to us to see that our labors are recognized and sustained by "Our Father." I would not exchange this assurance for the position and salary of the greatest man on earth, for I am sure his position could not give him any more satisfaction."

Questions and Answers ON THE BOOK OF MORMON.

LESSON CXXII

Q.—What did the brother of Jared ask the Lord to do?

A.—To touch these stones that they might shine in darkness.

Q.—Was his desire granted?

A.—Yes; he saw the finger of the Lord touch the stones one by one.

Q.—How was he affected on beholding this?

A.—He fell to the earth, being struck with fear.

Q.—What did the Lord then do?

A.—He made himself known to the brother of Jared, and appeared to him in the spirit.

Q.—What was the brother of Jared commanded to do?

A.—To write an account of the things he saw and heard, seal it up, and with it seal up two stones which the Lord gave him.

Q.—When were these things to be made known?

A.—When the people became sanctified and could exercise such faith as the brother of Jared did.

Q.—Was no one to be permitted to see the record until that time?

A.—Moroni says that God would by His power allow them to be shown to three persons.

Q.—How did the brother of Jared arrange these stones, which the Lord had touched, in his boats?

A.—He put one in each end of every boat.

Q.—What did the people then do?

A.—They collected food for themselves and their animals and then embarked.

Q.—How was the power of God manifested in their behalf?

A.—A strong wind arose which drove the barges toward the promised land.

ON THE BIBLE.

Q.—What occurred after Saul had finished speaking unto David?

A.—"David went on his way, and Saul returned to his place."

Q.—What then did David say in his heart?

A.—That one day he should perish at the hand of Saul.

Q.—What did David say it was better for him to do?

A.—To escape into the land of the Philistines.

Q.—Where then did he go?

A.—To Achish, at Gath.

Q.—How many men went with him?

A.—Six hundred, with their households.

Q.—Who else went with David?

A.—His two wives.

Q.—What did Saul do, when he was told that David had fled to Gath?

A.—"He sought no more again for him."

Q.—What did David ask of Achish?

A.—That he would give him some place in the country to dwell in.

Q.—What was the name of the place that Achish gave to David?

A.—Ziklag.

Q.—What is said concerning it?

A.—"Wherefore Ziklag pertaineth unto the kings of Judah unto this day."

Q.—How long did David dwell in the country of the Philistines?

A.—A year and four months.

Q.—How did David treat the inhabitants of the land which he invaded?

A.—He left neither man nor woman alive.

WE MEET AGAIN.

WORDS BY GEO. MANWARING.

Moderato.

MUSIC BY E. BEESLEY.

We meet a-gain in Sab-bath scho-ol On this the Lord's own day, Where joy and glad-ness
is the rule and love doth bear its sway; Where all may join in songs of praise, to
Him who reigns a - bove, And thank-ful hearts and voic-es raise, For his re-deem-ing love.

We meet again, yes, gladly meet,
To learn the will of God,
For wisdom seeking, that our feet
May walk the narrow road;
O Father, let thy spirit dwell
In every willing heart,
That we may love and serve thee well,
And ne'er from thee depart.

O happy day on which we meet
With friends and teachers dear,
And in this ever sweet retreat
Their blessed teachings hear;
With precious truths our minds are stored,
The gospel plan made plain,
Each Sabbath day with one accord
Oh, let us meet again.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XLVIII.

Q.—When did the Twelve Apostles start from Kirtland on their mission to the Eastern States?

A.—On the 4th of May, 1835.

Q.—Where was Joseph and his counselors on the 21st of January, 1836?

A.—In one of the rooms in the Kirtland Temple.

Q.—What ordinances did they attend to there?

A.—Washing and anointing.

Q.—Who ministered to them there?

A.—Holy angels.

Q.—What did Joseph Smith the Prophet see?

A.—He saw the celestial kingdom of God.

Q.—What did he see in that kingdom?

A.—He saw little children there.

Q.—When was the Temple dedicated?

A.—On Sunday, March 27, 1836.

Q.—Who dedicated the Temple by prayer?

A.—Joseph Smith, the Prophet.

Q.—When Joseph was in the Temple the following Sunday, what did he see?

A.—He saw the Lord Jesus Christ.

Q.—What did the Lord say to him?

A.—He said, "I am the First and the Last; I am He that was slain."

Q.—What other personage did he see?

A.—He saw Moses.

Q.—What did Moses commit to him?

A.—The keys of the gathering of Israel.

CHARADE.

BY A. G. M'CLEVE.

My first is in street, but not in lane;
My second in health but not in pain;
My third is in give, but not in take,
My fourth is in sleep, also in wake;
My fifth is in woman, but not in man;
My sixth is in "Rob," but not in "Dan;"
My seventh in grove but not plain;
My eighth in in seed, but not in grain;
My ninth is in fruit, but not in wine;
My tenth is in meet, but not in join;
My eleventh in me, but not in you;
My twelfth is in paint, but not in blue;
My thirteenth in lime, but not in rock;
My fourteenth in time, but not in talk.
My whole is the name of a beautiful building in Utah.

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